Evidence for Moses Authorship 2nd Edition

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Preface:

The authorship of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) — known as the Pentateuch or Torah — has been a topic of scholarly debate for centuries. Traditional Jewish and Christian beliefs attribute the authorship to Moses, while many modern scholars subscribe to the documentary hypothesis, which suggests that these books are a compilation of works by multiple authors over a long period of time. In this Book we will look into the evidence of Moses Authorship. This is the 2nd Edition which corrected many of errors of the 1st. And double checked the references.

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Chapter 01 Jewish Tradition Speaks of Moses Authorship

1. **Tradition**: In both Jewish and Christian tradition, Moses is considered the author of the Pentateuch. This long-held belief has been accepted by generations of believers. The tradition of crediting Moses as the author of the Pentateuch, also known as the Torah or the Five Books of Moses, is deeply rooted in both Jewish and Christian religious traditions.

According to this tradition, Moses is believed to have been the primary author and compiler of these sacred texts. In Judaism, the belief that Moses wrote the Torah is of paramount importance. The Torah is considered the most sacred and foundational text in Judaism, containing the laws, commandments, and historical accounts that form the basis of Jewish faith and practice. Jewish tradition holds that Moses received the entire Torah directly from God during his encounters on Mount Sinai. It is believed that Moses transcribed these divine revelations and wrote the Torah under divine inspiration, making him the author and mediator of the divine word.

Josephus Jewish Historian living around 37-100 AD names Moses as the author of the Pentateuch (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) can be found in his work called “Against Apion”

Against Apion Book 1 Section 8 “For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which

contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death….. “

The Mishna 200–220 AD one of the central texts of Rabbinic Judaism, does support that Moses wrote the Torah .

Yoma 3:8 The Kohein Gadol came to the bull that he was to offer for himself, which was standing between the hall (ulam) and the altar, its head pointing south and its face turned to the west (i.e., facing the Sanctuary). The Kohein Gadol stood in the east facing west. He put his hands on the bull’s head and recited the following confession: “Hashem, I have done wrong, sinned and transgressed before You – both I and my household. Hashem, please forgive the wrongs, the sins and the transgressions that I have wronged, sinned and transgressed before You – both I and my household – as is written in the Torah that You delivered through Your servant Moses, ‘On this day, atonement will be made for you’ (Leviticus 16:30).” The people responded “Blessed be His Name, the glory of Whose Kingdom is forever and ever.”

Yoma 6:2 When the Kohein Gadol came to the goat for Azazel, he put his two hands on it and recited the following confession: “Hashem, Your people the House of Israel, have done wrong, sinned and transgressed before You. Hashem, please forgive the wrongs, the sins and the transgressions that Your people, the House of Israel, have wronged, sinned and transgressed before You as is written in the Torah that You delivered through Your servant Moses, ‘On this day, atonement will be made for you, to purify you. For all your sins, you will be purified before Hashem’ (Leviticus 16:30).” When the kohanim and the people in the courtyard heard God’s Explicit Name from the mouth of the Kohein Gadol, they bent their knees, bowed down and fell on their faces, responding “Blessed be His Name, the glory of Whose Kingdom is forever and ever.”

Pirkei Avot 1:1 Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah

The Talmud, one of the central texts of Rabbinic Judaism, does explicitly address the authorship of the Pentateuch (the first five

books of the Hebrew Bible) and it states Moses wrote it.

Menachot 30:a ….As it is taught in a baraita: The verse states: “And Moses the servant of the Lord died there” (Deuteronomy 34:5). Is it possible that after Moses died, he himself wrote: “And Moses died there”? Rather, Moses wrote the entire Torah until this point, and Joshua bin Nun wrote from this point forward; this is the statement of Rabbi Yehuda. And some say that Rabbi Neḥemya stated this opinion….

Chapter 02 Early Church Father tradition

Similarly, in Christianity, Moses is regarded as the author of the Pentateuch. The Christian tradition upholds the belief that Moses wrote the first five books of the Old Testament, which include Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books provide critical accounts of creation, the patriarchs, the exodus from Egypt, and the laws given to the Israelites. Christians view Moses as a prophet, chosen by God to deliver His people and document His divine instructions for humanity.

The early Church fathers also attributed the Pentateuch (the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) to Moses :

Irenaeus of Lyon (c. 130-202AD): Irenaeus, an early Christian theologian, affirmed the Mosaic authorship of the Pentateuch in his work “Against Heresies.” He referenced Moses as the author of the law and the prophetic books.

Against Heresies Book IV, Chapter 2 (” Moses, therefore, making a recapitulation of the whole law, which he had received from the Creator , thus speaks in Deuteronomy: “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.”…)

Hippolytus (170-235 AD)

The Extant Works and Fragments of Hippolytus. Exegetical (” Section I. Of the Creation of Heaven and Earth. “In the Beginning God Created,” *Etc.*

An exposition of that which God said. And the blessed prophet, indeed, the great Moses, wrote this book, and designated and marked it with the title, The Book of Being, i.e., “of created beings,” etc.”)

On the Psalms. The Argument Prefixed by Hippolytus, Bishop of Rome, to His Exposition of the Psalms.

(“The book of Psalms contains new doctrine after the law of Moses. And after the writing of Moses, it is the second book of doctrine. “)

Chapter 03 Self-Attestation Speaks of Moses Authorship

3. **Self-Attestation**: Multiple passages in the Bible (Exodus 17:14 ,

24 : 4 , 34:27, Numbers 33 : 2, Deuteronomy 31:9,24-26) describe Moses as writing down the laws and events that occurred, suggesting that he was the author of these writings. The concept of self-attestation refers to the idea that a document or written account claims to have been authored by a specific individual or group. In the case of the passages you mentioned from the Bible, they suggest that Moses wrote down the laws and events that occurred during his time.

Exodus 17:14 NET The LORD said to Moses, “Write this as a memorial in the book, and rehearse it in Joshua’s hearing; for I will surely wipe out the remembrance of Amalek from under heaven.

Exodus 24:4 NET and Moses wrote down all the words of the LORD. Early in the morning he built an altar at the foot of the mountain and arranged twelve standing stones – according to the twelve tribes of Israel.

Exodus 34:27 NET The LORD said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.”

Numbers 33:2 NET Moses recorded their departures according to their journeys, by the commandment of the LORD; now these are their journeys according to their departures.

Deuteronomy 31:9 NET Then Moses wrote down this law and gave it to the Levitical priests, who carry the ark of the LORD’s covenant, and to all Israel’s elders.

Deuteronomy 31:24-26 NET 24 When Moses finished writing on a scroll the words of this law in their entirety, 25 he commanded the Levites who carried the ark of the LORD’s covenant, 26 “Take this scroll of the law and place it beside the ark of the covenant of the LORD your God. It will remain there as a witness against you,

These passages suggest that Moses was actively involved in recording and documenting the events, laws, and commandments given by God. The text ascribes the act of writing to Moses himself, indicating that he was the author of these writings.

Chapter 04 Testimony in Other Old Testament Books

3. **Testimony in Other Old Testament Books**: Other books in the Old Testament refers to Moses as the lawgiver, implying that he was the author of the Pentateuch. Examples include Joshua 8:31-35, 2 Kings 14:6, and Daniel 9:11-13. The testimony in other books of the

Old Testament further supports the idea that Moses was considered the lawgiver and author of the Pentateuch, which comprises the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) . These additional references reinforce the belief that Moses played a crucial role in transmitting and recording the laws and teachings of God.

Joshua 8:31-35 NET 31 just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace. 32 There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses. 33 All the people, rulers, leaders, and judges were standing on either side of the ark, in front of the Levitical priests who carried the ark of the covenant of the LORD. Both resident foreigners and native Israelites were there. Half the people stood in front of Mount Gerizim and the other half in front of Mount Ebal, as Moses the LORD's servant had previously instructed to them to do for the formal blessing ceremony. 34 Then Joshua read aloud all the words of the law, including the blessings and the curses, just as they are written in the law scroll. 35 Joshua read aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

2Kings 14:6 NET But he did not execute the sons of the assassins. He obeyed the LORD's commandment as recorded in the law scroll of Moses, "Fathers must not be put to death for what their sons do, and sons must not be put to death for what their fathers do. A man must be put to death only for his own sin."

Daniel 9:11-13 NET 11 "All Israel has broken your law and turned away by not obeying you. Therefore you have poured out on us the judgment solemnly threatened in the law of Moses the servant of God, for we have sinned against you. 12 He has carried out his threats against us and our rulers who were over us by bringing great calamity on us – what has happened to Jerusalem has never been equaled under all heaven! 13 Just as it is written in the law of Moses, so all this calamity has come on us. Still we have not tried to pacify the LORD our God by turning back from our sin and by seeking wisdom from your reliable moral standards.

These references from other Old Testament books provide further support for the traditional attribution of the Pentateuch to Moses. They demonstrate that Moses was regarded as the lawgiver and that

his writings held significant authority among the Israelites.

Chapter 05 Endorsement in the New Testament of Moses Authorship

5. **Endorsement in the New Testament**: Many passages in the New Testament attribute the laws and historical accounts in the Pentateuch to Moses (Mark 12:26, John 5:46-47, Acts 3:22). In the New Testament, there are indeed several passages that attribute the laws and historical accounts in the Pentateuch, the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , to Moses. These references indicate that the authors of the New Testament books believed in the Mosaic authorship of the Pentateuch. Here are a few examples of such passages:

Mark 12:26 NET Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

John 5:46-47 NET 46 If you believed Moses, you would believe me, because he wrote about me. 47 But if you do not believe what Moses wrote, how will you believe my words?"

Acts 3:22 NET Moses said, 'The Lord your God will raise up for you a prophet like me from among your brothers. You must obey him in everything he tells you.

These passages, along with others, reflect the belief of the New Testament authors that Moses was the author of the Pentateuch and that his writings carried divine authority.

Chapter 06 Uniformity of Language and Style

6. **Uniformity of Language and Style**: Some argue that the uniformity in language and style throughout the Pentateuch suggests a single author. The argument regarding the uniformity of language and style throughout the Pentateuch is often put forth as evidence for the existence of a single author.

The Pentateuch, also known as the Torah, refers to the first five books of the Hebrew Bible, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are traditionally attributed to Moses, but scholarly debate has brought up questions about their authorship and composition.

One of the notable features of the Pentateuch is its consistent use of

language and style. Advocates of the single authorship theory argues that the consistent use of vocabulary, grammar, and literary techniques throughout the Pentateuch implies the work of a singular writer. They propose that this uniformity is an indication of a coherent literary vision and a deliberate effort to maintain consistency throughout the text. The uniformity of language and style is observed through various linguistic features within the Pentateuch. These include specific phrases, recurring expressions, and distinctive narrative patterns. Proponents of the single authorship theory argue that these linguistic features suggest a unified author who had a consistent set of linguistic preferences and literary techniques.

Furthermore, advocates of single authorship often point to the presence of editorial seams or transitional passages within the text. These seams are seen as evidence of a redactor or editor who integrated different sources or materials into a cohesive whole. The argument goes that a single author would not require such transitional passages since they would have complete control over the entire composition.

Chapter 07 Consistent Theology

7. *Consistent Theology**: The consistent theological perspective throughout the Pentateuch is sometimes taken as evidence of a single author.

The consistent theological perspective found throughout the Pentateuch is another argument used to support the idea of a single author. The Pentateuch presents a unified theological framework that spans across its various books, and proponents of single authorship argue that this unity suggests the work of a single author with a coherent theological vision. One of the key elements of the consistent theology in the Pentateuch is the belief in the covenant between God and the Israelites. The concept of the covenant is central to the Pentateuch, and it establishes the relationship between God and the people of Israel . The consistent portrayal of God's promises, laws, and expectations of the Israelites throughout the Pentateuch is seen as evidence of a unified theological perspective .

Additionally, the Pentateuch consistently emphasizes monotheism , the belief in one God. It presents Yahweh as the sole deity to be worshiped, and it condemns the worship of other gods or idols. This monotheistic perspective is consistent throughout the entire Pentateuch, suggesting a shared theological outlook.

Furthermore, the Pentateuch presents a consistent moral and ethical framework. It contains various laws, commandments, and ethical teachings that govern the conduct of the Israelites. The consistent moral teachings, such as the Ten Commandments and the laws regarding social justice and care for the marginalized, reflect a unified ethical perspective throughout the text.

Chapter 08 Eyewitness Details

8. **Eyewitness Details**: The narrative includes details that would have been familiar to someone living at the time of Moses, which some interpret as evidence of Mosaic authorship. The claim that the narrative of the biblical books traditionally attributed to Moses contains eyewitness details has been a topic of discussion among scholars for many years. This claim is based on the assumption that Moses, as a central figure in the biblical narrative, would have had firsthand knowledge of the events described. One example often cited is the detailed description of the geography and landmarks of Egypt and the Sinai Peninsula found in the Exodus narrative. Proponents of Mosaic authorship argue that these details indicate the author's familiarity with the region and suggest that he must have been an eyewitness to these events. Here are a few examples of geographical locations and landmarks mentioned in the Bible that some proponents of Mosaic authorship argument could indicate firsthand knowledge:

1. Mount Sinai/Horeb: In the Book of Exodus, Moses receives the Ten Commandments from God on Mount Sinai (also known as Mount Horeb). The detailed descriptions of the mountain and its location in the biblical narrative are seen by some as evidence that Moses, as an eyewitness, authored this account.

2. The Wilderness of Shur: After the Israelites' escape from Egypt, they crossed the Red Sea and entered the Wilderness of Shur. This region is mentioned several times in the Exodus account (Exodus 15:22; Exodus 16: 1) , and proponents of Mosaic authorship argue that Moses, having led the Israelites through this area, would have had intimate knowledge of its geography.

3. The Wilderness of Paran: The Wilderness of Paran is mentioned in several biblical accounts, including the Israelite's journey from Mount Sinai to Kadesh Barnea (Numbers 10:12) . Some argue that Moses, who is said to have led the Israelites. during this period, would have been familiar with this wilderness region.

4. The Land of Midian: After fleeing from Egypt, Moses spent several years in the land of Midian (Exodus 2 : 15-22) . During this time, he married Zipporah, the daughter of Jethro, the priest of Midian. The mention of Moses' time in Midian is seen by some as an indication of his personal knowledge of the region.

Additionally, some proponents of Mosaic authorship point to the

inclusion of specific cultural and historical details in the narrative that would have been known to someone living at the time of Moses. For instance , the mention of certain Egyptian customs, practices, and even specific names that appear in the biblical text are seen by some as evidence of an author who lived during the same period.

Chapter 09 Moses's Education

9. **Moses's Education**: Moses was raised in Pharaoh's court and would have received an education that included literacy, making him one of the few people of his time who could have authored such a work (Acts 7:22) . The claim that Moses received an education in Pharaoh's court and was literate is based on biblical accounts, particularly Acts 7:22, which states that Moses was "educated in all the wisdom of the Egyptians."

According to the Old Testament, Moses was born into a Hebrew family during a time when the Pharaoh had ordered the killing of all Hebrew male children. However, Moses was saved when his mother placed him in a basket and set him adrift on the Nile River. He was eventually discovered and raised by Pharaoh's daughter, who adopted him as her own.

Being raised in the royal court would have provided Moses with access to the best education available during that time . Ancient Egypt was renowned for its advanced civilization and achievements in various fields, including literature, mathematics, astronomy, and medicine. The Egyptian education system was primarily reserved for the elite, such as the royal family, nobility, and high-ranking officials. It emphasized the acquisition of knowledge and skills necessary for administrative, religious, and intellectual pursuits.

According to historical records, Egyptian education included instruction in reading, writing, mathematics, religious rituals, history, law, and the arts. The hieroglyphic writing system was used extensively, and scribes played a crucial role in Egyptian society. Learning to read and write hieroglyphs required significant training and practice, making literacy a valuable and respected skill. Based on these historical contexts, it is plausible to suggest that Moses, being raised in Pharaoh's court, would have received a comprehensive education, including literacy. This education would have given him the ability to read and write, which could have enabled him to author the books traditionally attributed to him, such as the first five books of the Bible, known as the Torah or the Pentateuch.

Chapter 10 The Song and Blessing of Moses

10. **The Song and Blessing of Moses**: Deuteronomy 32 contains a song and 33 contains a blessing, both attributed to Moses. This could be seen as evidence that Moses wrote at least these portions of the

Pentateuch. Deuteronomy 32 and 33 are indeed significant chapters within the book of Deuteronomy, which is traditionally attributed to Moses as part of the Pentateuch. Deuteronomy is presented as Moses's farewell address to the Israelites before they enter the Promised Land. The Song of Moses in Deuteronomy 32 and the Blessing of Moses in Deuteronomy 33 are distinct poetic passages that are attributed to Moses within the biblical text.

The Song of Moses, also known as the Song of the Witness, is a prophetic and poetic composition that recounts the history of the Israelites, their relationship with God, and the consequences of their actions. It serves as a warning and a call to obedience. The song reflects themes of God's faithfulness, Israel's unfaithfulness, and divine judgment. The poetic structure and the style of the song is consistent with ancient Hebrew poetry.

The Blessing of Moses, found in Deuteronomy 33, is a collection of individual blessings pronounced by Moses upon each of the twelve tribes of Israel. It is a poetic and prophetic passage that speaks of the future prosperity, strength, and blessings that each tribe will receive in the land they are about to inherit. The blessings reflect the unique characteristics and histories of the tribes. The attribution of these passages to Moses within the biblical text suggests that he was the author.

Chapter 11 Moses's Unique Position

11. **Moses's Unique Position**: Moses's unique position as the leader of the Israelites and his unparalleled relationship with God (as described in the Bible) suggests that he could have been the author of the Pentateuch.

Chapter 12 The over all connections of each book to the other

If one was to read the five books of Moses one would get an idea that it was written by only one Author for where one book ends the other begins.

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt. (Genesis 50:26 NKJV)

Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons

(for Joseph was in Egypt already). (Exodus 1:1-5 NKJV)

For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys. (Exodus 40:38 NKJV)

Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, (Leviticus 1:1 NKJV)

These are the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai. (Leviticus 27:34 NKJV)

Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: (Numbers 1:1 NKJV)

These are the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, across from Jericho. (Numbers 36:13 NKJV)

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab. (Deuteronomy 1:1 NKJV)

Which leads me to think that these 5 books were at one time just one book which later was divided into 5.

Chapter 13 Moses successor Joshua claimed Moses wrote these books .

Joshua 8:31 NET just as Moses the LORD’s servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace.

Joshua 8:32 NET There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses.

Joshua 8:35 NET Joshua read aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

Joshua 23:6 NET Be very strong! Carefully obey all that is written in the law scroll of Moses so you won’t swerve from it to the right or the left,

Chapter 14 Different names for God don't rule out Moses Authorship

Now there are oppositions to Moses Authorship and that which is brought by the higher critics called JEPD. The JEPD theory or the Documentary Hypothesis, suggests that the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , traditionally attributed to Moses, were actually the product of multiple authors and editors over a long period of time. The letters J, E, P, and D stand for Jahwist, Elohist, Priestly, and Deuteronomist, the supposed authors or groups of authors behind these texts. Those who reject the JEPD theory, like myself and uphold the Mosaic authorship might make:

1. **Absence of direct evidence**: Critics of the JEPD theory argue that there's no direct archaeological or historical evidence to support the existence of the J, E, P, and D documents. The original documents or fragments have never been found. The theory is based solely on textual analysis.

2. **Assumptions about style and vocabulary**: The division of text according to the names used for God, stylistic differences, and thematic considerations might be over-simplified . Some critics argue that it's possible for a single author to use different names for God, styles, and themes depending on the context or purpose of the text. At times both YHWH and Elohim are used together.

Genesis 2:4 ASV These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God (YHWH / Elohim) made earth and heaven.

Shakespeare sometimes refers to his characters by more than one name or title within the same play Why can not the scripture does the same interfere with people and especially God.

Here are a few examples:

1. Macbeth - In the play "Macbeth, " the title character is referred to by several different names. He is called Macbeth, Thane of Glamis, Thane of Cawdor, and eventually becomes the King of Scotland .

2. Richard III - In the play "Richard III ," the main character is known as Richard, Duke of Gloucester, before he becomes the king and is referred to as Richard III.

3. Henry V In "Henry V," the protagonist is initially called Prince Hal, as he is the Prince of Wales. However, after he becomes the King of

England, he is referred to as King Henry V.

4. Juliet - In “Romeo and Juliet, ” the female protagonist is called Juliet Capulet. However, after she secretly marries Romeo, she becomes Juliet Montague, taking her husband’s last name.

5. Othello - In the tragedy “Othello, ” the protagonist is referred to by his title , Othello, which is the Moorish general’s name. However, he is also called “the Moor” by some characters in the play.

6. Hamlet - In “Hamlet,” the main character is, of course , named Hamlet. However, he is also referred to as Prince Hamlet, reflecting his status as the Prince of Denmark. These are just a few examples of how Shakespeare uses multiple names or titles to refer to his characters within the same play.

Chapter 15 Thing to take for consideration when looking at ancient manuscripts.

Ancient authorship practices: The ancient world’s authorship practices were different from ours. It was common for scribes to update texts, adding explanations or new information without changing the original author’s identity. Therefore, variations in style and terminology might reflect updates by later scribes, not different original authors.

Chapter 16 Moses Death doesn’t exclude his authorship

The book of Deuteronomy, which is the fifth book of the Hebrew Bible and the Old Testament, contains an account of the death of Moses. This has raised questions about how Moses could have written about his own death. Scholars have proposed different theories to address this issue.

1) Moses wrote the majority of the book of Deuteronomy, including the account of his death, under divine inspiration. This view position is that Moses was given prophetic knowledge of his death and wrote about it accordingly.

In Jewish tradition, it is commonly believed that Moses wrote the majority of the book of Deuteronomy, including the account of his own death, under divine inspiration. This belief is based on several sources within Jewish literature.

2) Moses wrote the majority of the book of Deuteronomy except for the account of his death which was added latter on by Joshua or the author of Judges .

Babylonian Talmud: Tractate Baba Bathra 14b ("..Who wrote the Scriptures? — Moses wrote his own book and the portion of Balaam18 and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch.19 Samuel wrote the book which bears his name and the Book of Judges and Ruth. David wrote the Book of Psalms, including in it the work of the elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph,….")

Chapter 17 JEPD Theory

I felt like adding this extra chapter on JEPD Theory which the whole book argues against so people can see both sides on the issue even though I can't think of anyway of defending it.

JEPD Theory which supposes Moses was not the author of the Pentateuch would not have a issue with Moses death since they don't hold Moses as the author. And I don't hold this view as very scholarly but here it goes .

The JEDP theory, also known as the Documentary Hypothesis, is a scholarly explanation for the composition of the Pentateuch, the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). According to this theory, Moses was not the sole author of the Pentateuch, and its composition is the result of the compilation of multiple source documents. The abbreviation JEDP represents the four main sources identified by liberal scholars:

1. J (Yahwist): This source, dating back to around the 10th century BCE, predominantly uses the name Yahweh (often translated as "the LORD" in English translations) for God. The J source focuses on the human-like characteristics of God and portrays a narrative style with a particular interest in stories about the ancestors of Israel.

2. E (Elohist): This source, from the northern kingdom of Israel and dating to the 9th century BCE, uses the term Elohim for God. The E source emphasizes prophetic themes, dreams, and visions, and it often presents a more abstract and less anthropomorphic portrayal of God.

3. D (Deuteronomist): This source, which scholars believe was composed during the reign of King Josiah in the late 7th century BCE, includes the book of Deuteronomy. It is characterized by its distinctive theological and legal perspective, emphasizing the importance of centralizing worship in Jerusalem and following a covenantal relationship with God.

4. P (Priestly): This source, believed to have originated during or after the Babylonian exile, emphasizes ritual, priestly concerns, and genealogies. P includes detailed instructions for ritual practices, the establishment of the priesthood, and the construction of the Tabernacle and later the Temple.

According to the JEDP theory, the Pentateuch is the result of a process

of redaction, where editors or redactors combined these various source documents to create a coherent and unified narrative. The theory suggests that these sources were written by different authors or groups over several centuries and were later edited and woven together. Given this understanding, the JEDP theory does not attribute authorship of the entire Pentateuch to Moses.

Therefore, the death of Moses, as described in the biblical account, would not pose an issue for liberal scholars who hold this view. Instead, they see the Pentateuch as a compilation of diverse traditions and sources that were edited and shaped over time.

It is important to note that the JEDP theory is not universally accepted among scholars including myself, and alternative theories and interpretations exist regarding the authorship and composition of the Pentateuch but this book was written to show why Moses is regarded as the author of the Pentateuch and a defense against JEDP.